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MANS CHIEF GUIDE TO SALVATION.

WHEREIN

Is laid down many good Instructions and Motives to stir up every poor Soul, that he may be able in these sinful days to withstand Satans assaults.

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1 Cor. 16. ver. 13. 14.
Watch ye, stand fast in the faith, quite your selves like men and be strong, &c.

Written by Thomas Robins, B. of D.

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NATIONAL
SCOTLAND

TO SALVATION.

Matth. 11. 21, 29.

Come unto me all ye that are weary and heavy laden, and I will give you reſt: Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye ſhall find reſt unto your ſouls.

MY beloved, here you may ſee the great Love that our bleſſed Lord and Saviour Jeſus Chriſt bears to poor ſinners, *Firſt*, of all calling us ſo lovingly. Come: and to us, as I may ſay: Come unto me. Secondly, we may plainly ſee who it is that ſhould come. All, ye that be heavy laden. *And* thirdly, the chiefeſt reaſon of this why he calls us, becauſe he will give us reſt: I, but what reſt? The everlaſting reſt of our ſouls.

Indeed, my brethren, I deſire you all to take Notice, that our Saviour Jeſus Chriſt hath a great Love to us, in calling us ſo lovingly as he doth here in this place of Scripture, I, and in many more: but alace, how many is there that regards it. No, no, we are the more ready for to run the fardeſt from him; Little knowing the Danger that may follow: *For* Sin is ſo pleaſant

unto us, that we never regard what any sa
to us, when we be a going to any sin, As f
example, these three sins which I here sh
name unto you, that is to say, Pride, Whod
dom and Drunkennesse, which are the thr
terrible crying sins of this Nation: Yet let
but busie our selves about one of thes
though the Lord himself calls we will not he

In the first place Drunkennesse is a mo
notorious sin, and a delightfull sin: for wh
three or four, more or less, are got on t
Ale-house Bench, there to make merr
never thinking on the Danger that may fo
low, but there there they sit quaffing and m
king themselves merry, till they be so muc
inflamed with it, that they forget them
selves, and so become drunk, and then a
sin is common with them: then that wicke
sin of swearing must be maintained by swea
ing of one great oath after another, whic
is a most base and notorious sin: And
pray God that every one of us may have
care how we follow any such terrible sin
for certainly the Lord is sorely offended
this land and nation for maintaining this s
of Drunkennesse so much as we do: therefo
in the name of God, I desire every one of yo
to have a care of this terrible sin of Drunk
kennes

kenneſs; for certainly this is a great cauſe to ay men from comming to our Saviour, al-hough he calls us ſo lovingly, as he doth n this Text, as to come unto me all ye that bour and are heavy laden, and I will give ou reſt. But certainly, my Brethren, the ord will puniſh us for this ſin: for we may ſſure our ſelves that he doth take Notice ow we do lead our lives. I pray you look nto the 28. Chapter of Iſaiah, and about the . verſe. And there you may ſee that the Lord ook notice of the Drunkenneſs that was a-nongſt the people. But they alſo have erred hrough wine and ſtrong drink, and are out f the way: the Prieſt and the Prophet have rred through ſtrong drink, they are ſwal-owed with wine, they are out of the way hrough ſtrong drink, Iſa. 28. v. 4. By this, y Brethren, you may ſee that the Lord kes notice of this wicked ſin of *Drunkenneſs*, nd I pray God give every one of you grace to ave a care that we fall not into this wicked n; for certainly it is one of the crying ſins f the Nation which cryes out for Judgement gainſt us.

Secondly, I deſire to exhort you to have a are of that moſt abominable ſin of pride, for hat is a ſin that the Lord joyns to pride, as ou may find in Iſaiah, 28, v. 1. For there the Lord

Lord cryes out againſt them both, for th
he cryes, Wo to the Crown of pride, to
drunkenneſs of Ephraim, whoſe glorious be
ty is a fading *Flower*, but for all this, wh
he that doth ſeek to flee from the ſin of pri
no, no, it hath too much pleaſure in the ey
nay; rather then we would ſtep one foot ba
from it, we had rather ſet two forward for
maintain it: But truely, good People,
muſt needs tell you, this is not the way
bring you into the way of ſalvation; no,
will build a ſtrong wall of ſeparation betwe
the Lord and you; Therefore, in the nam
of God have a care of it, for certainly t
Lord will have an account given him at t
latter day Then it is not your Silks, n
Satin, nor your fine Apparel that can do y
any good: No, my Brethren, then yo
gay *Attire* will be odious in the ſight of o
Lord and Saviour Jeſus Chriſt; And t
rottenneſs of your hearts will ſtink in yo
own Noſtrils; Therefore, *I* deſire you on
more to have a care, and to ſtrive by all po
ſible means to refrain from all ſin whatſ
ever, and ſtrive to be readie to make a
ſwer to the Lord, when he calls us to a
count, as he did the ſervants in the Goſpe
which he had formerly given the talents to
ſee what good uſe they had made of them;
and

nd ſome had put them to good uſe, and the
Lord did commend him that had put them to
ood uſe; His Lord ſaid unto him, well done
hou good and faithful Servant, thou haſt been
ithful over few things, I will make thee ruler
ver many things, enter thou into the joy of
y Lord, Matth. 25. 23. And thus you
ay ſee what a gallant thing it is for everie
Chriſtian to make good uſe of their Time
hile they live here on the Earth, that they
ay be able to give as good Account at the
tter day, when they are called to the judge-
ent ſeat, as this faithfull Servant did: then
ay they come to receive the ſame reward,
nd ſo enter into the joy of the Lord: but
ave a care that you be not found like the wic-
ed and ſlothful Servant, for fear the Lord
y the ſame words to you as he did to him in
e 28. verſe of this chapter, in theſe Words,
ke therefore the talent from him and give it
nto him that hath ten Talents. Indeed this
as a great diſcouragement to that Servant:
ut this did not ſerve his turn: Now the
orſt came after, for it was not the loſs of his
ubſtance which the Lord lent him that
ould make Recompence, as you may ſee
the 29. and 30. Verſes of this Chapter:

For

For unto every one that hath ſhall be giv
and he ſhall have abundance; but from h
that hath not, ſhall be taken away, even t
which he hath, and caſt ye the unprofita
Servant into utter darkneſs, there ſhall
weeping and gnaſhing of teeth, Matth 2
22. 30. ver. Eyen ſo will it be one day with
for the Lord muſt and will have account giv
him, then happy is that poor ſoul that ha
any ſpark of grace in him, to bring him u
the way of repentance: For certainly if y
will but labor while you live here on earth
to ſerve the Lord with a true heart, then
doubt, but the Lord will give us reſt in th
bleſſed Kingdom, and ſpeak unto us w
theſe comfortable words as he ſpake to
people in Iſai. 41. 9. 10. Thou whom I ha
taken from the ends of the earth & called th
from the chief men thereof, and ſaid u
thee, thou art my ſervant, I have choſen th
and not caſt thee away, fear thou not, for I
with thee: be not diſmaid, for I am thy Go
I will ſtrengthen thee, yea I will help the
yea, I will uphold thee with the right hand
my righteouſneſs. O what a comforta
ſpeech was here to be ſpoken to a ſinner fro
ſo good and gracious a God? O what many
Woman that hath any fear of God befo
their eyes, but they would ſtrive to ple
ſ

ſo loving a God as we have, that is alwayes careful over us, and caring of us, to put us in mind of him; nay, good people, this calling is not all, but he makes us many a great promiſe, and all is to win our love to him, as you may ſee in that 4. verſ. of the 51. of Iſai. Hearken to me my people, and give ear unto me, O my Nation; for a law ſhall proceed from me, and I will make my judgments to reſt for a light of the people. Break forth in joy, ſing together ye waſte places of Jeruſalem for the Lord hath comforted his people, he hath redeemed Jeruſalem, Iſa. 5. 26. I will declare thy righteouſneſs and thy works, for they shal not profit thee. When thou cryeſt, let thy companions deliver thee: but the wind ſhall carry them all away, vanity ſhall take them; but he that puts his truſt in me ſhall poſſeſs the land, and ſhall inherit my holy mountain. Iſa. 57 12, 13. verſ. Here we may ſee what a love the Lord hath to us, if we would but love him; but alace, how would we love him which we did never ſee, and cannot love our poor brethren which is dayly with us; we have many daves of Faſting, many dayes of Humiliation, which is very good: I but how do we faſt? to breed diſſenſion with our neighbours, and for an outward ſhow, and inwardly inventing ſtrife and debate, as

the Prophet Iſaiah ſaith in the 58. of Iſaiah and about the 4. verſe.

Behold, ye faſt for ſtriſe and debate, and to ſmite with the fiſt of wickedneſs: and pray God that there be not a great many us that doth uſe to faſt after this manner for I am afraid there be too many now dayes that make a great ſhow of going Church to faſt and pray, and yet bring b an evil heart back again, for either they ha ſome grudge to ſome neighbours, or one e thought or other: for if nothing elſe cank their hearts, they will have a grudge towar the poor. and the poor ſhould be the chi of their faſt, as you may find in Iſaiah 58. 7. of this Chapter. For the Prophet cha lengeth the people about their faſt, becau he ſaw it was wicked, for ſaith he, Is it ſuc a faſt as I have choſen, a bowing down h head like a bull-ruſh, and to ſpread ſack-clo and aſhes under him: will thou call this faſt and an acceptable day unto the Lord: i not this the faſt that *I* have choſen, to looſe th bands of wickedneſs, to undo the burdens and t let the oppreſſed go free, and that ye break ev ry yoak; isit not to deal thy bread to the hung ry, and that thou bring the poor that are caſt ou of thine houſe; when thou ſeeſt the naked th thou cover him; and that thou hide not th

ſelf

lf from thine own ſelf; indeed good people, ou may ſee here is the faſt that we ſhould ake, if we ſhould faſt to pleaſe God, then we uſt feed the hungry, cloath the naked, and ek to comfort the afflicted: But indeed, I n afraid that there is but a few here that can y with a ſafe Conſcience, that they do make ch a faſt as this: But indeed, my brethren, all at I can ſay unto you it is this I pray God give very one of us grace to fear him, and to love e poor and needy, and ſeek for to relieve em as the Lord hath enabled us: For as olomon ſaith, Prov. 14. 20. 21. verſe. The oor is hated even of his own neighbour, but e rich hath many friends: he that deſpiſeth is Neighbour ſinneth: But he that hath ercy on the poor, happy is he: and happy he that can keep the Commandments: or he that will ſtrive to keep theſe Comandments, the Lord will keep him: for ſt as we keep Gods Commandments, ſo ill the Lord keep us: Therefore, as Moſes id to the People in Deut. 11. 26. 27 28. So y I unto you that here be preſent, Behold, have ſet before you this day a bleſſing and a urſe, a bleſſing if you obey the Commandment f the Lord your God, which I command you is day: Here you may ſee the danger that elongs to us if we keep not his Commandments:

ments: 1 and the blessing that belongs to such as do keep them. And I pray God g us all grace to choose the good and forsake evil, these Commandements the Lord giv very true Christian grace to keep them, seek to refraine from those wicked whic here have named, concerning drunkenness Pride.

And thirdly, I desire you to have a care that wicked sin of Pride, for certainly it i sin that the Lord is sorely displeased at, you may perceive by that place of Scripture in the 28. of Isa. and the 1. verse, in th Words, Wo to the Crown of Pride. N there is many more places in Scripture t gives us warning enough of these sins, as the Apostles Paul said to the Philippians, I say to you, Finally, brethren, whatsoe things are true, whatsoever things are h nest, whatsoever things are just, whatsoe things are pure, whatsoever things are love whatsoever things are of good report, if th be any vertue, and if there be any praise thi on these things, Phil. 4. 8. That you may w worthy of the Lord unto all well pleasin being fruitful in every good work, increasi in the knowledge of God, strengthned with might according to his glorious power, unto patience and long-suffering, with joyfulne

Co

l. 1. 10. 11. ver. Set your affections on
ings above, and not upon the things on the
th; for ye are dead, and your life is hid with
rist. Col. 3 vet. 2. 3. Behold, here you may
the perfect way to find Christ, for if you
uld go to him, you must set your affections
things above, and not on things below, for
ngs on earth are but dead and of no value
o, no, it is the things above that we must set
r affections on, if We mean to have life
rnal: it is Christ our Lord and Saviour
t sits upon the Throne that we must set our
ections on, if ever we mean to have Peace
th him in Glory: Then as Paul said to the
lossians, put on therefore as the elect of God
ly and beloved bowels of mercy, kin lneſs,
mblenes of mind, meednes, lon -ſuffering,
bearing one another; if any man hath a
arrel against any, even as Christ forgave you,
also do ye: and above all things, put on
arity, which is the bond of per ectneſs, as
u may find in the 12. 13. and 14. ver. of this
apter; and as the Apostle saith here, we
ght to forbear one another, and if any man
ong us, as Christ forgave sinners, so we
ght to forgive one another. But alace, my
ethren, it is not so with us now a days,
w if any wrong one another, there is no
rgiveneſs with a great many, but straight

to

to Law; or elſe ſeek to do three ill turns
one, by one means or other: For if a
man do any wrong unto a rich man,
ſtraight he goes to Law: And if a rich
do any wrong to a poor man, then he
ſtrive to do him one ill turn or other: I
this is againſt Gods Commandment, a
may ſee by this place of Scripture, for
commands us to love one another, and
give one another, and ſo we muſt do, i
look that Chriſt ſhould forgive us, as
may find in that 14. verſe. Above all thing
ſhould put on Charity, and that is a W
which is but little uſed now adays, and a
this is for want of love, for if we did
one another, then charity would be u
great dale more then it is; and certainly
muſt ſtrive to put on both theſe Garme
if we do deſire to be one of Gods perfect
vants. For charity is the bond of Perfec
Col. 3. 14. For it is ſanctified by the W
of God and prayer, if thou put thy breth
in remembrance of theſe things, thou
be a good Miniſter of Jeſus Chriſt, nouri
up in the works of good Doctrine, wh
unto thou haſt attained. 1 Tim. 6. 3 4, 5.
any man teach otherwiſe, and conſent n
the wholeſom words, even the Words of
Lord Jeſus Chriſt, and to the Doctrine whi
acc

ceording to godlineſs, he is proud and know-
ng nothing, doting about queſtions & ſtrifes
f words, whereof come envy, ſtrife railings,
vil ſurmiſings, perverſe diſputings of men of
orrupt minds, & deſtitute of the truth, ſuppo-
ing that gain is godlineſs from ſuch withdraw
hy ſelf, 1 Tim. 5. ver. 3 4. 5. O that everie
ne of us, would but ſtrive to withdarw from
ch people and ſtrive to ſet our hearts and
inds upon the true knowing of God: Medi-
te upon theſe things, give thy ſelf wholly
o them, that thy profit may appear to all. 1
im. 4. 15. O that every one of you would but
ave ſtrong confidence in the Lord, and carry
patient mind, ſo may we come to receive our
ward Heb. 10. 35 36. Caſt not away therefore
ou confidence which hath great recompence
reward, for ye have need of patience, that
ter ye have done the will of God, you may
ceive the promiſe: let your converſation be
irhout covetouſneſs, and be content with ſuch
ings as you have; for he hath ſaid, I will
ver leave thee, nor forſake thee: ſo that we
y bodily ſay, the Lord is my helper, I
ll not fear what man can do unto me. Heb.
. 5. 6: verſe. O that every poor ſoul had
t ſo much confidence in the Lord as to ſay
t he is contented without covetouſneſs,
d that he is well content with ſuch as the

Lord

Lord hath ſent him, then I ſay, happie
for the Lord hath promiſed he will
forſake them. nor leave them.] If it be ſ
the Lord hath promiſed that he will
forſake us, O let us ſtrive to do our beſt e
vors never to forſake him, for he is a gra
God and merciful Saviour to all ſuch as
him, and keep his Commandmenrs: For
into the firſt of James at the laſt ver. and
you ſhall find that pure Religion befor
Lord, is loving the widows and the Fa
leſs; but truely I cannot ſee but they b
leaſt looked after now a dayes, and then
can we ſay that our Religion is pure;
Religion and undefiled before God, is
to viſite the widows and the Fatherleſs in
Affliction: I pray you conſider this, if
be no pure Religion in us but what doth
the Fatherleſs and the Widows in their A
tion, truelie it is to be feared we have bu
tle pure Religion in the Land: for let
be what they will, if they be poor there is
looking on them: but if they be rich
ſhall be feaſted, and the poor muſt ſtand
But you may ſay your ſelves that the Lo
not pleaſed at ſuch doings: for look in
ſecond of James, and there he tells us
it is not a Chriſtians profeſſion to regard

h; and despise the poor. But if there come
o your Assembly a man with a gold ring in a
od garment, and there come in also a poor
n in vile rayment, and you have respect to
n, that hath the gay cloathing, & say to him,
thou here in a good place, and say to the poor
nd thou here, or sit under my foot-stool, are
u not then partial in your selves, and become
dges of evil thoughts. Hearken my brethren,
h not God chosen the poor of this World,
h in faith, and heirs of the Kingdom, which
hath promised to give them that love him,
t you have despised the poor, Jam. 2. 2, 3,
5, 6 ver. As Paul said to Timothy in 1 Ti
m. 6. 7, 18. So I pray to you all, Charge
em that are rich in this world, that they be
t high minded, nor trust in uncertain riches,
t in the living God, who giveth us richly all
ngs to enjoy, that they do good, that they be
h in good works, which the Lord give us
grace so to do.

And now I desire to give you a word of Ex-
rtation concerning these perilous times we
e in: Our Saviour hath given us fair Warn-
g in very many places of Scripture, con-
rning this. As in Mark 13. beginning at
e 5. verse. Jesus answering them, began to
y, take heed lest any man deceive you, for
any shall come in my name and deceive you,

Nay, he had told his Disciples, he told th
when the People should come, as you
see in the 4. verse of this Chapter. And w
you hear of wars and rumours of wars, b
not troubled, for such things must need
but the end shall not be yet, Mark. 13.5,6.
if you but please to read the whole chap.
shall find it altogether to that purpose: Th
fore, in the Name of God, I desire yo
have a care of these people, for you may
here that the Lord gives us fair warning,
you may see in the 21; ver. of this Chap
for saith he, If any man shall say unto you,
here is Christ or lo, there is Christ, believe
not: and in the 22. ver. of this Chapter,
may more plainly understand the Reason
He gives us so much warning of them:
false Christs, and false Prophets shall a
& shall shew signs and wonders to seduce,
were possible even the very elect. And in
good people, you may assure your se
that there are such people abroad;
therefore have a care of them: Truely,
not say this or that is he, for you may k
them by their works: and as James sai
the second of James and the 14. verses,
doth it profit, my brethren, though a
say he hath faith, and have not works can
save him? Now in the following verses

y underſtand the difference between him
t hath faith and no works: For if a brother
ſiſter be naked, and deſtitute of dayly food;
d one of you ſay unto them depart in peace,
ye cloathed and filled, notwithſtanding ye
e them not theſe things that are needfull:
is faith, If it have not works it is dead be-
alone. Yea, a man may ſay, he hath faith
d I have works, ſhow me thy faith without
works, and I will ſhew thee my faith by
rks: thou believeſt there is one God, thou
t well, the devils believe and tremble, but
d thou know vain man, that faith without
rks is dead. James 2. and beginning at the
rteen verſe and ſo to the twenty: ſo may we
to ſuch people as do call themſelves Chriſt,
d a man cannot perceive no ſuch works in
em: for if a man know himſelf to have ſo
ch worth in him, as to call himſelf Chriſt, I
, I would gladly ſee them do ſuch miracu-
s deeds as he did, that is to cure the lame,
the blind, and the ſick, to raiſe the dead, as
did. Nay, his Apoſtles which call him
rd and Maſter, yet they had the ſame
wer in themſelves, to do ſuch things, as
u may ſee in the 28. of the Acts and the 8.
r. There you may ſee that *Paul* had
wer by the healing of a Publican which
ſick of a Fever, and a bloody Flux, and

he

he but touched him after he had prayed
it came to pass that the Father of the
can lay sick of a Fever and a bloody Fl
whom Paul entred in and prayed; and la
hand on him and healed him, so when thi
done, all others which had diseases in t
sland came and were healed, so you may s
this, that the Apostle had some more p
then ordinary men, yet durst not call them
Christ: Nay, I desire you to look in
Act. 3 And beginning at the first verse
to the 13. I pray you take notice, for
worthy your observation: Now Peter
John went up together into the temple
hour of prayer, being the ninth hour, and
tain man lame from his Mothers Womb
carried, whom they laid daily at the gate o
temple which is called beautiful, to ask
of them that entred into the temple, he s
Peter and John about to go into the te
asked alms of them, Peter fastning his eies
him with John, said, Look on us, and he
heed unto them, expecting to have rec
something of them: Peter said, silver not
have I none, but such as I have, give I the
the name of Jesus of Nazareth rise up and
And he took him by the right hand, an
him up, and immediatly his feet and ancle
received strength, and leaped up, stood,
wal

lked with them into the Temple, walking,
d leaping, and praising God, and they knew
was he which sat for almes at the Gate of the
mple, and they were filled with wonder
amazemen at that which had hapned unto
n, and as the lame man which was healed,
held Peter and John, all the people ran to-
her unto them in the porch, which was cal-
Solomons, and when Peter saw it, he said
to the People, ye men of Israel, why mar-
l ye at this, or why look ye so earnestly on,
if by our own power and godlines we had
ade this man to walk: Acts third, and be-
nning at the first, and so to the 12. verse. So
re you may see that the Apostles had great
wer from God, yet they did not call them-
lves Christ as some will do: No for all that
u may see here they but took hold of the
ans hand, and bid him arise, and he arose up
om the ground and was healed, yet I say for all
is they denyed the power of themselves, as
ou may see in this last v. Then I say, how dare
y one of us say they be Christ, when we are
t able to do as his Apostles did: for certain-
if our faith be weak, and our work so small,
at we will fall short of his Apostles, then cer-
inly we are not fit to equal our selves so much
ith the Lord our God, as to call us Christ:
deed I would desire at the hands of almigh-

ty

ty God to guide all such into the way of r
teousnes, and to pardon and forgive both t
and us for all our sins and wickednes: a
for all those that do hear any that calls hi
Christ, despise him not as an enemy, bu
ther exhort him as a brother: yet this I
unto you as you may find it written in M
13. and the 23. ver. but that ye heard, be
I have fore-told you all these things: th
fair warning for us to have a care of such p
ple, and not to be one of them: for if I co
hear or see this man do such acts as our Sa
Jesus Christ did, or as his Apostles did, t
there would be some ground for their pr
sing themselves Christ: but truely it is t
feared that they be as great sinners as ever,
not greater, therefore ought more to be
ed: I exhort you therefore in the Nam
God to pray for them; for as James sait
the fifth of James and at the 13. vers. and
the latter end of the Chapter and so I. sa
you all, Is any man amongst you afflicted,
him pray: Is any man merry, let him
Psalms: is any man sick amongst you, let
call for the Elders of the Church, & let th
pray over him, anointing him with the oyl
their Lord, and the prayer of the faithful
save the sick, and the Lord shal raise him u
if he have committed sins, they shal be
giv

en him. But alſo in the laſt verſe, Let him
ow that he that converteth a ſinner from the
or of his way, ſhall ſave a ſoul from death,
hides a multitude of ſins. And the Lord
e us every one grace to pray one for an-
er, and ſtrive to forſake our wicked ſins,
flie to the Lord our God, and forſake all
er Gods. And I beſeech you, brethren,
ſer this word of exhortation to take impreſ
in your hearts; Let brotherly love con-
ue amongſt you, let your converſation be
hout covetouſneſs, that we may all boldly
, the Lord is my help, I will not fear what
n can do unto me. If any of us lack wiſdom,
us ask it of the Lord, but let us have a care
t we ſeek it with a true and faithful heart
king after Jeſus Chriſt the Author and
ſher of our faith: Love thy Neighbour as
y ſelf, and do unto all men as you would they
ould do unto you, and in ſo doing thou may-
come to be one of that bleſſed company
ich our Lord & our Savior Jeſus Chriſt doth
l ſo lovingly, as come unto me all ye that
e wearie and heavie laden, and I will give
u reſt, and the Lord of his mercie ſend every
or ſoul to that bleſſed reſt which never
ll have end, and that for thy dear Son our
lie Lord and Saviors ſake, to whom be
given

given all Honor, Praise, Power, and Dom
now and for evermore. Amen.

I am yours in Christ Je

THOMAS ROB

FINIS.

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